

THE
PLAUSIBLE ^{699.6.4}
ARGUMENTS
OF A
Romish Priest
FROM
ANTIQUITY,
ANSWERED;

*By the Author of the Answer to the
Plausible Arguments from SCRIP-
TURE.*

IMPRIMATUR,

H. Maurice, *Reverend. in Christ. P. D.*
May 28. 1687. *Will. Archiep. Cant. a Sacris.*

L O N D O N:

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THE
PREFACE.

I*Hough the late Writers for the Religion of Rome, have manifestly declined to try the points in difference by Antiquity, even when our side offered to stand to the Issue of that Trial: yet their Missionaries do still in their private application to such as have not time, or ability to read the Fathers, confidently affirm, that all the Ancient Councils and Primitive Doctors are on their side. This bold assertion hath been sufficiently confuted, by many large and learned Treatises, and is abundantly disproved by their inventing so many spurious, and corrupting so many genuine Tracts of the holy Fathers, by their rejecting so many Councils and parts of Councils, (some of which were formerly approved and owned by their own Popes) by their Index Expurgatorius, and by Baronius himself, one half of whose Voluminous History is manifestly spent in warding off the blows, which the doctrine and practice of Antiquity gives to the opinions and usages of his beloved Church: yet since those who are most in danger to be misled by their own reverence for the Venerable name of Antiquity, and these mens arrogant claims to it, are not likely to read all these things; I hope it may be serviceable to them to select a few of the plainest*

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instances, and put them into a little room, that so without much labour, they may discern the present Religion of the Roman Church, is quite different from that profest by the Primitive ages: and if it do but put such as are attacked upon a serious inquiring of their own Guides (many of which are very skilful in these ancient Writers) they are safe; because the only advantage of such as do assault them is when men take their bare words, and believe their general brags, without inquiring into particulars: wherefore I shall desire such seriously to read this little Tract, and as the former did shew the holy Scriptures were opposite to them, so this will make it evident, that Councils and Fathers, and Church History are against them in those points: So that, if Genuine Antiquity may be Judge, theirs is the New, and ours the Old Religion.



A
DIALOGUE

Between a
PROTESTANT MINISTER

And one of his
PARISHIONERS,

Who had been Attempted

BY A
ROMISH PRIEST.

PARISHIONER.



*S*IR, I come to acquaint you, that although by the good instructions I had received from you, I was enabled to answer all those plausible arguments taken from Scripture, by which the Romish Priest endeavoured to draw me from my Religion, yet he had the confidence to set upon me again, and without urging anything further out of God's Word, he began to tell me, that

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the Ancient Fathers and Councils were the best Interpreters of Scripture, and that they all determined on their side as to all the points discoursed of between us. I desired him to make this out to you, who were able to judge of his Authorities, but this he declined, on pretence it was my Information only which he designed, and therefore he was resolved to go on with his Discourse: But seeing I have little skill in Antiquity, and found no great reason before to rely on his integrity, I resolved to give an account to you (who are the guide of my soul) of the substance of what he said, and to request you to inform me what is the sense of Antiquity in all these points.

Prot. Min. I shall freely comply with your desire, and do exceedingly commend your Prudence, that you would not trust the partial relation of one side only, in a matter wherein your Soul was concerned, nor go off from the Church in which you were Baptized (as too many do) without ever consulting with us, who are your spiritual Guides, and can easily shew you the falshood of these pretences. Antiquity indeed is a large field, and I must be endless if I should bring in all the passages thereof which vindicate us, and condemn them; wherefore I will only give you a few of the plainest proofs upon every point, desiring you to name them in order, together with the sum of his pretences upon each head.

Parish. I shall gratefully accept your kind offer; and I remember he first assured me, the Holy Fathers did not make the Scriptures the sole Rule of Faith.

Prot. Min. I affirm the Fathers do (with us) make Scripture the sole Rule of Faith, and therefore say, The holy and divine Scriptures are of themselves abundantly sufficient for declaring the Truth. In those things which are plainly laid down in holy Scripture, are found all that relates to Faith or
Man-

* Athanas. orat. cont. Idol.

Manners^b. The Scriptures fix the rule of our Doctrine^c. They are the exact ballance and rule^d. In the divine and holy Mysteries of Faith not the least thing must be taught without holy Writ agree to it^e. And therefore Constantine desired the Bishops in the Council of Nice, To seek for a solution of all their doubts from the divinely inspired Scriptures^f. And in all eminent Councils afterwards, The holy Gospels were placed on a Throne, representing Christ the head of the Council, and directing the Bishops to judge righteous judgment^g: And therefore all ancient Councils and Fathers cite places of Scripture to confute Hereticks and confirm the Truth.

Parish. The Priest saith, he doth not deny, but they spake reverently of Scripture, but then he affirms they cited Traditions also, and gave as much regard to them as to holy Scripture.

Prot. Min. The Fathers cite Traditions for the most part only in case of Rites and Ceremonies, and matters of Discipline, but very rarely in matters of Faith^h. And if they did cite any Traditions in that case, they were written Testimonies of the preceding Doctors, of which the Ancient Councils are full, and they received these Traditions, First, because they were agreeable to Scriptureⁱ. And Secondly, because they were not the sense of one Person, or one Church, but were taught and believed always, every where, and by all^k. And therefore they call it Obstinacy and Presumption to prefer human Tradition before God's Law^l: And bid the people stout-

A 4

ly

^b Aug. de doct. Christian. l. 2. cap. 9.
vid. cap. 1.

^c Idem de bon.

^d Chrysost. Hom. 13. in 2. ad Corinth.

^e Cyril. Cat. 4.

^f Constantin. Epist. ap. Binuon. T. 1. p. 309.

^g Cyril. Apol. ad Theodol. de Synod. Ephes.

^h Tertul. de Cormil. cap. 4. Basil. de Spir. Sanct. cap. 25. Aug. ep. 118.

ⁱ Cyr. Ep. 63. ad Cæcilianum.

^k Vincent.

Lirin. contr. hæc. cap. 3.

^l Cyr. ad Pomp. Ep. 7.

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ly resist those who rejected God's Commandments to establish their own Traditions^m; Affirming, the Sword of God would destroy that which Men feigned under the name of Apostolical Tradition, without the Authority and Testimony of Scriptureⁿ. Observing, that when Hereticks were reproved by Scripture, they rejected their Authority, saying, None could find out Truth except they knew the Apostles Traditions as well as their Writings^o. And the Manichees pretending they had some Apostolical Traditions differing from their Writings; St. Augustin said, *This did suppose the Apostles were ill Men, to speak one thing and write another^p*. And the first time that ever I can remember Tradition was pretended in a matter of Faith without Scripture, was in that ignorant and corrupt Council, which set up Image-Worship, above 700 Years after Christ^q.

Parish. Sir, *When I last discoursed this Gentleman, I then shewed him that their Traditions were many of them contrary to Scripture, and now I perceive the Fathers for that very reason, would have rejected them as well as we. But he told me, I was mistaken in that; For the Fathers valued the Traditions of the Church above the Scripture, and that St. Augustin said, He would not have believed the Gospel, but that he was moved by the Authority of the Catholick Church^r*.

Prot. Min. There is such a saying in St. Augustin, but they apply it falsely when they gather from thence, that the Traditions of any one particular Church (as that of Rome is) are to be valued equal to the Scripture: For even Popish Authors say, St. Aug. here takes the Church for the Primitive Congregation of the

^m Ad Plebem Ep. 40.

^o Irenaeus adv. Haer. l. 3. c. 2.

Leg. & Proph. l. 2. c. 1.
par. 1. p. 700.

ⁿ Hieron. in Agg. Proph. cap. 1.

^p Aug. contra adversar.

^q Concil. Nicen. 2. Bin. Tom. 3.

^r Aug. contr. Ep. Fund. c. 5.

the Faithful which saw and heard Christ, and were his witnesses †: And that He is to be understood of the Catholic Church, which was from the beginning of Christianity, according to the Succession of Bishops even till now, taking in the Apostles themselves ‡. And besides, to bear witness to a Book that it is God's Word, as the Church doth, gives the Church no Authority over that Book, to alter or contradict it, no more than the witnesses of my Father's Will, can alter what he there set down. Hence, a zealous Romanist saith, He cannot approve of their pride, who by reason of this saying of St. Augustin, would have the Fathers Decrees to be of more Authority, honour and weight, than the Authority of the Scripture, which (saith he) is as foolish as to pretend Philip was greater than Christ, because he brought Nathanael to Christ ¶.

Parish. He further said, you breed nothing but Differences and Divisions among your People by letting them read the Scripture: it were better for them to take their Faith upon the Church's Authority, as they did of old.

Prot. Min. This is one of their modern Roman Policies; but it is contrary to the Practice of the Ancient Church; for the Old Testament was translated into Greek, and the New writ in that Language, because it was then the most common Language, and because the Gentiles should not plead they could not understand it *. Moreover (that the Common People of all Nations might read it) as soon as any Country was converted, the Scripture was turned into that Language: so Ulfilas translated it into Gothic †, and Bede the Gospel into Saxon ‡. Hence came the Æthiopick §, Arabick, Persian, Syriack, and other Versions

† Jo. Gerson de Vit. Spirit. lect. 2.
& dogm. l. 4. c. 4.

‡ Driedo de Eccl. Scrip.

¶ Tho. Waldens. Doctrinal. l. 2. c. 21.

* Clem. Alex. Strom. l. 1.

† Isidor. Chronol.

‡ Gul. Malmf. l. 1, c. 3.

§ Ludolf. Hist. Abass. l. 3. c. 4.

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Version of Holy Writ^b: yea the Bible was first put into *Latin*, that the Common People of *Rome* might read it: And accordingly, the Fathers exhort Lay-men to read the Holy Scripture, and commend them for so doing^c; *Hear me, O ye Lay-men* (saith St. Chrysostome) *I exhort you all to procure for your selves Bibles, which are the Medicines for your Souls*^d; advising them, *Not only to hear it at Church, but to read it diligently at home*^e: yea, they require, that Women shall daily read the Scripture^f; and teach their little Children also so to do^g: wherefore, they disown that unlawful Policy of theirs, To take away a thing which God commands, merely because some make an ill use of it.

Parish. But he told me, the liberty of Reading signifies little, since the People of old were not allowed to judge of the sense of Scripture; for the Ancients held, That the Church was the sole Interpreter of Scripture.

Prot. Min. I know none that ever hindered the People then from understanding the Scripture as well as they could; indeed the Ancients advise them, in difficult places to consult their Pastors; but those Pastors had no liberty to interpret any Scripture contrary to right Reason, or to another Text, or to the Analogy of Faith. Pope Innocent (without excepting Himself or his See) saith, *It is lawful for no man to interpret Scripture otherwise than right Reason permits*^h: and another Pope affirms, *That those things which were delivered by the Apostles could neither be augmented or diminished by him*ⁱ. And when

^b Praefat. ad Bibl. Polyglot.

^c Apol. l. 4. Ep. 9.

^d Idem Hom. 29. in libr. Genes.

^e & ad *Evriam*. Ep. 10.

^f Innocent. prim. Epist. 23.

^g cilio Ephesin.

^h Aug. de Temp. Ser. 55. *Sidon*

ⁱ Chrysost. Hom. in Coloss. 9.

^j Hieron. ad Demetr. Ep.

^k Idem ad *Latam*. Ep. 7.

^l Epist. Pap. Celest. in Con

when the Fathers met in Councils, they produced Scripture for their several Opinions, and for a long time weighed the Testimonies with a wholesome Moderation^k: and they did not produce the Sense of any one Church, but cited the written Testimonies of all preceding Fathers concerning the meaning of any disputable Text, and so proved their Exposition to be according to the sense of the whole Catholick Church.

Parish. You have now granted that the Scripture is to be expounded according to the sense of the Catholick Church; and he saith, it is plain the Ancients took the Roman Church to be the Catholick Church.

Prot. Min. The Ancients took the Church of Rome for a particular Church, and other Bishops called the Bishop of Rome, Brother and Fellow-Minister^l. The first general Council limits his Jurisdiction to the Suburbicarian Regions, which did not include all Italy^m; and the Supreme Power in Italy was in St. Ambrose as well as Damascusⁿ: yea the Pope is called by the Ancients, The Bishop of one City^o; and an African Council did decree, he should not be called the Universal Bishop^p. He was of old but one of the Five Patriarchs; and when he took the Title of Universal Bishop, the Bishops of Constantinople, Alexandria, &c. took the same Title. Indeed when the Roman Bishop was Orthodox, Rome was counted a Catholick Church: and so when the Bishop of Antioch was Orthodox, such as communicated with him were said to communicate with the Catholick Church^q. And the Emperor saith of Jerusalem, That all respected that Church as the Mother of Christianity, so

^k Cyprian. ad Anton. Ep. 52. & ad Stephan.

^l Cypr. in Epist. ad Cornel.

^m Concil. Nicen. Can. 6. & Bevereg. Not.

ibid. ⁿ Sulpitius Sever. p. 424.

^o Hieron. Catal. Script.

in Polycarp. & advers. Vigilant. p. 162. Optat. Milev. l. i. p. 37.

^p Bin. Tom. i. p. 584.

^q Monument, Eccles. Græcæ. per Cotel. Tom. ii. p. 361.

so that none dared to separate themselves from it : So also the Bishop of Rome's Faith is sometimes commended, because it agreed with the Faith of the Bishop of *Alexandria* ^t. And the Pope, upon his Election, used (like other Bishops) to write to all his Neighbours, to certify them of his holding the true Faith ^t; and he owned himself obliged to keep the Canons, saying, *The Authority of his See could neither alter nor contradict the Statutes of the Holy Fathers* ⁿ. And if this absurd Notion of the Roman Church's Sense being the Sense of the Catholick Church, had been believed of old, there had been no need for the Emperor and Bishops to have been at so much Charge and Trouble to call and meet in General Councils; for it had been no more but writing to *Rome*, and there they might have had the Sense of the Catholick Church: but those forging Monks who (as one of their own late Authors tells us) have corrupted ancient Books, could not find the Word *Roman Catholick Church*, and so impudently put it into the Printed Epistles of the Popes of the fourth and fifth Centuries; so that wherever there was these Words, *Catholick* and *Apostolick Church*, they have now made it *Roman Catholick* and *Apostolick Church* ^x; which Forgery would not have been needful, if Antiquity had believed (as they without any ground affirm) *That the Roman was the Catholick Church*.

Parish. He tells me, you love to disparage their Church; but saith, if you so pleased, you might bring in as many Proofs out of Antiquity, that the Bishop of Rome was counted Successor to St. Peter, who was Superior to all the Apostles, and Christ's sole Vicar upon Earth.

Prot. Min.

^t Justin. Epist. ad Papam Hormisd. Bin. Tom. II. par. 1.

ⁿ Baron. Annal. An. 454.

^t Decret. Epist. passim.

ⁿ Epist. Zozimi Bin. Tom. p. 718.

^x Annot. in Canones penitent. Theodori p. 99. & 107.

Prot. Min. It is not much for their Church's Credit that barely relating Passages of Antiquity should be to disparage her; but pray, Sir, let me give you the Sense of the Ancients about St. Peter's Supremacy, for which there is not the least ground in Scripture, as you told him; and I assure you there is as little ground for it in Antiquity: for the Fathers say, *The other Apostles were what Peter was, and endowed with equal shares of Honour and Power; and that St. Paul compareth himself not only to the other Apostles, but to the Chief of them, shewing that every one of them had equal Power*^a. The whole World was intrusted with them all in common^b. The strength of the Church is equally settled on them all^c: yea, a Cardinal of their own, being convinced by this Evidence, declares, *It is truly affirmed, that all the Apostles were equal to Peter in Power*^d: And though some of the Fathers do speak great Things Rhetorically of St. Peter, they say as great Things elsewhere of other Apostles; and the most they give him is but a Primacy of Order, not of Jurisdiction; whence St. Hieron saith, *As Plato was the Prince of the Philosophers, so was Peter of the Apostles*^e: for none can imagine Plato had any Power over the rest of the Philosophers. The best Authority for this pretended Supremacy, are certain Decretal Epistles in the name of the old Popes for near four hundred Years together, which the learned *Romanists* confess to have been forged by a later Writer^f; and these Epistles do every where most nauseate and flatter the *Roman Church* with this Supremacy, of which there is nothing in genuine Antiquity: besides, though there be good

^y *Cypr.* de Unitate Ecclesiæ. *Isidor.* de Offic. l. 2. c. 25.

^z *Chrysost.* in Gal. cap. 2. ver. 8. ^a *Idem* Tom. 8. p. 115.

^b *Hieron.* in *Jovin.* l. 1. c. 14. ^c *Cusan.* Concord. Cath. l. 2. c. 13.

^d *Hieron.* dial. adv. Pelag. l. 1.

^e *Cusan.* de Concord. Cathol. l. 2. cap. 34. *Jo.* de Turrecrem. de Eccles. l. 2. c. 101. *Jo.* de Driedo de dogm. & Scrip. Eccles. l. 1. c. 2.

good Evidence that St. Peter was Bishop of Antioch¹, yet some of their own Authors have denied his ever being at Rome²; and others cannot agree about the time³: so that it is not very certain he ever was Bishop of Rome; but if he were, he could not give the succeeding Bishops of that City any more Power than he himself had, which was at most but a Primacy of Order: and what Privileges that See might have from St. Peter, it can hold no longer than that Bishop keeps to the truly Apostolical Faith; "For he hath not Peter's Inheritance, who inherits not Peter's Faith⁴, and a Succession in Piety is the true Succession⁵; for he is not Apostolical who holds the Seat, but he who embraces the Doctrine, and doth the Duty of an Apostle; for the Scribes and Pharisees sat in Moses's Chair⁶". And for this Reason, all Orthodox Bishops were called St. Peter's Vicegerents⁷, and Successors to the Apostles.

Parish. However, he asserts that there is nothing plainer in Ecclesiastical Story, than that all the Bishops of the World have in all Ages owned the Pope to be the supreme Bishop, and have appealed to him in all Cases; and he always called, and presided in all great Councils, and confirmed their Decrees.

Prot. Min. There are innumerable Instances in the Church History to confute this Assertion; for there we find, That Peter, James, and John, though Christ preferred them before all others, did not challenge the Primacy to themselves, but chose James the Just, Bishop of the Apostles⁸, and accordingly the Bishop of Jerusalem presided in the first great Council there⁹. The African Bishops did synodically Excommunicate the

¹ Theodoret, Hist. l. 5. c. 6. & Epist. 86. ² Aventin. An. l. 2. p. 89.

³ Scalig. in Euseb. p. 189. Kales. in Euseb. l. 2. c. 16.

⁴ Ambros. de Pœn. l. 1. c. 6. ⁵ Greg. Naz. Encom. in Athanas.

⁶ Claud. Taurin. ap. Wolph. Mem. Lect. Tom. 1. p. 215.

⁷ Capitularia, l. 1. c. 163.

⁸ Euseb. l. 2. c. 1. ⁹ Act. xv.

the Pope, and the Oriental Church struck the Name of the Bishop of Rome out of their Diptychs^a. St. Hilary Anathematizes Pope Liberius^b; which were odd Proceedings, if they thought him their Sovereign: but in those days, every Bishop had power to administer to his own Church as he pleased; and no Appeals were allowed then but only to their own Metropolitans or the Synod of their own Province: yea, they expressly forbid Appeals to Rome from Africa, and that in a solemn Council^c. Tertullian refers only those to go to Rome who lay near to Italy^d. And the occasion that made so many Orthodox Bishops Hefire to Appeal to the Bishop of Rome was, because the great Bishops of the East were then generally Arians. It is most evident, that two Bishops of Rome long after that refused the proud and encroaching Title of Universal Bishop^e. But an ill Successor of theirs soon after procured the bloody Usurper Phocas to appoint, That the Roman Apostolical Church should be the Head of all Churches^f: But this usurped Authority was always denied by the Eastern Churches, and the Bishop of Alexandria still uses the Title of Universal Bishop, and Judge of the World^g. And in the West, the German Bishops declared, That the Pope had no Power over them without their own Consent^h; yea, their own Authors confess the Roman Bishop had but a limited Jurisdiction of oldⁱ; and Pope Paschal once pretended to no more than Jurisdiction over Europe only, as Successor to Peter and Paul^j; yet even that

^a Victor. Chro. an. 10. post Consul. Basil.

^b Cotelier. Tom. 2. p. 140, 148.

^c Hilary. Fragment.

^d Cypr. ad Steph. Papam Ep. 72.

^e Concil. 1. Nicæn. can. 5. Vid. Bevereg. Annot. ibid.

^f Concil. Milev. cap. 22. Concil. Afric. can. 72.

^g Tertul. de præscript. c. 36.

^h Pelag. 2. decret. Ep. 8.

ⁱ Bin. Tom. 2. par. 2. p. 258. Greg. Mag. l. 7. Ep. 30.

^j Paul Warnefrid. de Gest. Largobard. * Casaub. Exercit. in Baron. 16.

^b Aventini Annales l. 7. Epist. Germ.

^c De Marca de Concord. l. 1. c. 3. §. 12.

^d Paschalis Epist. ad Eadmerum, l. 5.

that was more than was allowed him. And we find other Bishops did sometimes do those things which the *Roman Bishop* doth now challenge for his peculiar. *Cyril of Alexandria* once had the Primacy of acting in matters of Faith^e; and an Eastern Council in a matter of Faith, appealed to *Proclus Bishop of Constantinople*^f: nor did the Pope send any Pall to the Bishop of *Alexandria*, but the Successor took it off from his Predecessor's Neck after he was dead^g. And as for General Councils, it hath been unanswerably proved, that the Emperors always called them^h, and the Popes have owned itⁱ; yea, it was a Cardinal who said, *In the first eight Councils the Emperor and his Officers always presided*^k. The Emperor called a Council in *Rome* it self^l. The second General Council was held against *Damasus's* mind^m. And not only the Emperors, as Presidents, confirmed the Decrees of General Councilsⁿ, but Kings confirmed the Canons of their own National Councils^o, as may be seen in the Councils at *Toledo*, and in divers of our *English Synods*. *Spelm. Concil. Tom. 1. Florent. Wicgorn. Anno 1127.*

Parish. He proceeded to inform me, that divers Bishops proved their Faith Orthodox, because they agreed with the Faith of the Roman Church, which shews they believed its Determinations in matters of Faith to be infallible, and took it for a Guide which could not err.

Prot. Min. This was only when there was an Orthodox Bishop at *Rome*, then it was a sign of being Orthodox, to hold Communion with him; and so it was in *Cyril's* time at *Alexandria* and at *Antioch*, when

^e Liberati breviar. cap. 4.

^f Ibid. p. 282.

^g Ibid. p. 191.

^h Resp. ad Matth. Tortum. p. 164. & 546.

ⁱ Barrow's Supremacy, p. 275.

^k Leon. Epist. 9.

^l Cusan. de Concord.

^m Hieron. ad Eustoch. Epist. 27.

ⁿ Baron. Anno

1. 3. c. 16.

^o Justin. Novel. 131. c. 1.

^p Baluzii Not. in

553. Num. 2.

Capit. Tom. 2. p. 1200.

when *Flavianus* was there; but no man thought for that reason either of these Churches to be Infallible. *St. Cyprian* could not think the Pope infallible, when he calls him, *Erroneous, a Favourer of Hereticks, and a false Apostle* ^p; nor he who said, *Those at Rome had not kept things as they were delivered to them at first* ^q; nor he who complained very early, *That the Pope had exceeded the bounds of a Bishop* ^r. There was one Pope who approved the *Fanatical Prophecies of Montanus* ^s. *Liberius* agreed with the *Arrians* in all things ^t. *Honorius* is condemned by Name for a *Monothelite* Heretic, in three General Councils successively ^u. And one of these Councils profess they Anathematized him by the Holy Ghost ^x. *John XXII.* maintained Heretical Opinions ^y: and the Council of *Basil* saith, Pope *Eugenius* was a pertinacious Heretic, deviating from the Faith ^z. The Greek Church, for many years, refused to communicate with the Roman, suspecting it was infected with the *Sabellian* Heresy ^a: and the Fifth General Council decreed things in matters of Faith, contrary to the Determination of Pope *Vigilius* in a private Council of his own ^b: and that Canon supposes the Pope is not infallible, which saith, *No man may judge him unless he be found to err from the Faith* ^c; yea, there are divers learned Romanists who confess the Pope is not Infallible, and bring both Arguments and Examples to prove it ^d; and one plainly affirms, *He may err in matters of Faith* ^e: yea, the Bishops of Germany call the Roman Church *Babylon*, affirming, *That she falsely brags*

B she

^p *Cypr.* Ep. 74. ^q *Ibid.* Ep. 75. ^r *Socrat. Hist.* l. 7. c. 11.
^s *Tertul. adv. Praxeam.* l. 1. ^t *Platina* p. 50. *Baron. An.* 357. § 43.
^u *Viz.* vi. vii. & viii. Concil.
^x Concil. *Nican.* 2 *Bin. Tom.* 3. p. 1. p. 695.
^y *Chron. Wit. Thorn.* col. 2067. ^z Concil. *Basil.* Sess. 34.
^a *Bin. Concil.* Tom. 2. par. 1. p. 659.
^b *Crakenh. Vigil. Dormitans* cap. 5.
^c *Gratian.* dist. 4. cap. si Papa.
^d *Theod.* à *Niem.* l. 3. c. 6. *Roger Widrington* Tom. 2. p. 325, 332, 333. ^e *Alphonf.* à *Castro* adv. hæc. l. 1. c. 4.

she never did nor can err, An. 866 ^f. And none who holds the present Doctrines of Rome, can deny that such Popes were erroneous, who condemn the present Opinions of the Roman Church: And then what will become of the Infallibility of Pope *Leo* and *Gelasius*, who both declare against receiving the Sacrament only in one kind ^g? And how could the same *Gelasius* be Infallible, when he affirmed, *The Substance of the Bread and Wine remains even after the Consecration* ^h? Or was *Gregory the Great* an unerring Guide when he taught, *Images were only to be retained for helps to Memory, but not to be adored* ⁱ? and when he taught, *The Book of the Maccabees was not Canonical Scripture* ^k? Which is evidence sufficient to prove, That neither the Pope, nor Roman Church, are Infallible. And the matter will not be mended by pretending the Pope in Council is Infallible; because we cannot hope for any free General Council now: And the Pope (according to them) is the highest and last Interpreter of all the Decrees of Councils, and so may be deceived in his Expositions, and mislead those who rely on him: but doubtless the Synod of *Frankfort* did not think Pope *Adrian* and his seventh General Council at *Nice*, to be infallible; if they had, they would never have condemned the Doctrine there established.

Parish. *I always thought this pretence of Infallibility a manifest Cover for Doctrines which they know they cannot prove by sound Reason: and to secure their People from enquiring too particularly into them, they say it is enough for them to believe as the Church believes; and that this is no more than is necessary, to prevent all Disputes. And he tells*

^f Ep. ad Pap. Nicol. Aventini lib. 4. ^g Leo Mag. Ser. 4. in Quadrag. & Gelasius ap. Bin. Tom. 2. par. 1. p. 465.

^h Gelas. lib. contr. Eutich.

ⁱ Greg. Mag. l. 7. p. 109.

^k Idem in Job l. 19. c. 13.

me, Of old, when the Church had once determined any Point, the People were to acquiesce, and dispute no more.

Prot. Min. It is neither necessary nor possible there should be no Disputes, any more than no Offences, among Christians. Our Lord saith, *Offences will come*¹; and St. Paul saith, *There must be Heresies*^m. There hath been no Age, nor eminent Church, since the Apostles time, in which there hath not been Disputes: there are some in the Roman Church now; and if there had been, or now is, a certain Remedy for them, the Ancient Church was, and the present Roman is, highly to blame not to use it: But the Primitive Ages did not promote Ignorance to preserve Unity, nor require any implicate Faith to prevent variety of Opinions. The great pains they took to Catechise the Adult before Baptism, and Children after it; the many places of Scripture, and clear Arguments which the Councils brought to make out every particular Article which they determined, do shew, they did not think it sufficient for the People to believe in the Lump all that the Church believed, without any Reason given to them. St. Hierom asks a Heretick, Why he believed such a Doctrine? He replied, He was told it was true by him that Baptized him: The Father answers him, That if an Arian had baptized him, surely he would not have thought himself bound to believe all he had said; and smartly asks him, *What strange Folly* (saith he) *is this, To believe that which you do not understand*ⁿ? They gave then no more deference to the present Doctors, than St. Augustine did to the ancient ones, of whom he saith, *When I read them, though they be never so holy and learned, I do not believe them because they say so, but because they persuade me the things are true by Canonical Authors*

B 2

and

¹ Matt. xviii. 7.^m 1 Cor. xi. 19.ⁿ Hieron. advers. Lucifer. Dialog. Tom. 1. p. 189.

and probable Reasons°. The People indeed did acquiesce when the Church had determined any Points in a full and free Council, but not till they had been taught the Reasons and Texts of Scripture on which they built their Determinations. And this was the Original of publishing the Acts of Councils, and of writing Synodical Epistles to absent and eminent Churches: for they were so far from thinking Ignorance the Mother of Devotion, *That they declared, it was the Mother of all Errors*^p; and had two very bad Daughters, Mistaking and Doubtfulness^q.

Parish. *Whatever become of these general things, he confidently avers, that the Roman Church's Doctrine is all so certainly true, that you cannot shew any one Point wherein she hath altered the Primitive opinions and practices: And to begin with the Veneration of Images, he saith, that it is a practice which (we are told by the Seventh General Council) had always been in the Christian Church from the time of Christ and his Holy Apostles.*

Prot. Min. That pretended General Council indeed doth affirm this, but cannot prove it, otherwise than by citing a few Testimonies (the ancientest of which are above 300 years after Christ) of some Pictures used in adorning Churches, but the adoration of them they cannot make out, saving by fabulous Legends, and Authors living but a little before their own time: And we can make it appear, that the Christians *had no Images in their Churches in the Emperor Severus's time*^r, nor in the time of Dioclesian^s. It was not the Catholick Christians, but the Carpocratian Hereticks who made, and privately worshipped the Images of Christ and St. Paul^t, but the Orthodox gave no ho-

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° *Augustin. Ep. ad Hieron.* P *Concil. Toletan. 4. Can. 25.*

q *D. Bernard. in Cant. Serm. 17.* ^r *Æl. Lamprid. vit. Severi, cap. 43.* ^s *Baluz. Misc. Tom. 11. p. 374.*

^t *Iren. adv. Hæres. l. 1. c. 2. Aug. in Psal. 113. Damasc. de Hæres. ap. Coteler. Tom. I pag. 287.*

nour to Images for fear of complying with the Vulgar, and making them think there was some kind of Divinity in them ^a: Yea, they declared, there could be no Religion where there was any Image ^x: And when Epiphanius found a painted Veil with the picture of Christ or some Saint upon it in a Church, he tore it, and forbad the use of such pictures ^y. The ancient Doctors tell us, they deserved to err who sought for Christ and his Apostles on painted Walls, and not in their holy Writings ^z. That the Christians enjoyed the presence of the Saints in their discourses, not having the Images of their Bodies, but their Souls, for their sayings are the Images of their minds ^a. We care not (saith another) to paint the bodily shapes of the Saints with colours on Tablets, for we use not those things, our care being to imitate their vertuous Conversation ^b: Besides, when the Fathers reprov'd the Heathens for adoring Images, and they made the same excuses which the Roman Church now doth, viz. That it was not the Image but the thing represented which they worshipp'd; those holy Doctors did reject this as no good excuse ^c. By which it is clear, they themselves did not then by Images adore the things represented (as the Papiſts now do) because it had been an impudent and ridiculous thing to reject an excuse which they needed for their own Vindication. Eusebius speaks of some new Converts who had Images of Peter, Paul and Christ, but adds it was after the Pagan fashion ^d. And it was but some of the ignorant multitude who began to worship Pictures in St. Augustine's time ^e. Afterwards when some zealous

B 3

Bi-

^a Orig. in Celsum, lib. 7.

^x Lactant. Instit. l. 2. c. 19.

^y Epiphanius. Ep. ad Joann. Hier.

^z Aug. de Consens. Evang. lib.

1. cap. 10.

^a D. Chrysost. Cit. in Concil. Nicæn. 2. p. 655.

^b Amphilocius ibid. p. 657.

^c Lactant. Instit. l. 2. c. 2. Arnob.

adv. gent. lib. 6. Orig. in Celsum, l. 7. Aug. in Psal. 113. Conc. 2.

^d Euseb. Hist. lib. 7. c. 8. ^e Aug. de Morib. Eccles. Cathol. l. 1.

Bishops defaced and broke such Pictures and Images, as the superstitious Vulgar adored; Pope Gregory declared, *They might retain the Images, but must teach the People not to adore them*^f: Commending such as forbid men to adore Images, which (he saith) *were placed in Churches not to be adored, but to instruct the minds of the ignorant*^g: So that the Synod of Nice contradicted the received Doctrine of the Church, in decreeing expressly that Images should be adored^h: And the Roman Catechism is contrary to Pope Gregory, which saith, *they are set in Churches that they may be worshipped*ⁱ. Besides, the Decrees of that illiterate Assembly at Nice were so little valued, that they were soon after condemned in the East^k, and rejected by the Council of Francfort, and the Emperor Charles in the West^l: They were also solidly confuted in that age by *Alcuinus*^m, by *Claudius Taurinensis*ⁿ, and by *Agobardus* Archbishop of Lyons, in a peculiar Tract lately Reprinted by one of their own Church^o: From which Authors the German and Gallican Churches refused to adore Images for divers Centuries after, as their own *Cassandra* proves^p. Yea, in the twelfth Century, the Monks of *Sempbringham* in England Decreed, *They would have no superfluous Carving or Painting in their Monasteries or Churches, for by minding those things, the profit of Divine meditation, and the seriousness of religious discipline is often neglected*^q. How then can this be either an ancient or a Catholick Doctrine which was not believed at all of old, and never was generally received by all Churches?

Parish.

^f Greg. Mag. lib. 7. Ep. 109.

^g Ib. 1. 9. Ep. 9.

^h Concil. Nican. 2. Act. 5. & 7.

ⁱ Cat. Roman. p. 415.

^k Platin. vita Adrian. p. 121.

^l Aventin. Annal. l. 4.

^m Hoveden. Ann. par. 1. p. 405.

ⁿ Wolfii Memor. Lect.

Tom. 1 p. 215.

^o Agobardus de Imagin. § 17.

^p Cassand. Consult. de Imag. p. 592.

^q Monast. Ang. Tom. 2. p. 725. An. Dom. 1148.

Parish. I am glad to find this scandalous practice of adoring Images is forbid by Antiquity as well as Scripture, and will desire you to pass on to another point; that is, the Invocation of Angels and Saints, for he saith, he is sure that is an ancient practice.

Prot. Min. 'Tis certain that to commemorate the names of Saints and Martyrs, to praise God for them, and to make Orations to commend their Examples to the imitation of others, is very ancient; but all this Protestants do. But to call upon or address Prayers to any Angels or Saints, came not in, till the Church began to incline to Superstition. Irenæus condemns the invocation of Angels, saying, *We must only pray to the Lord of all, and use the name of Christ*^r. We must not (saith another) adore Angels as Gods; for all our Supplications, Prayers, Intercessions and Thanksgivings, are to be made to the Supreme God, by him that is the great High-Priest, and above all Angels; the living Word of God——adding, that it is not rational to call upon Angels,——and that to worship God by Christ, doth sufficiently oblige them to serve us^r. And when some in Phrygia and Pisidia, afterwards were for worshipping Angels, The Council of Laodicea there forbid men to pray to them^r, which Canon was so plain against the practice of the Roman Church, that one of their Authors changes the word *Angelos* into *Angulos*^u by a manifest imposture: But though their Church kneel and pray to Angels, the ancient Christians declared, *They neither gave divine worship to Angels, nor divided their worship between God and them; they owned them to be more excellent than men, but yet counted them their fellow servants*^x. The good Angels (say they)

B 4

whose

^r Irenæ. adv. Hæres. l. 2. c. 57.

^r Orig. in Cels. l. 5. p. 233.

^t Theodoret. in 2 Coloss. Concil. Laodic. Can. 35.

^u Caranz. in Concil. Laod.

^x Theodoret therap. Ser. 3.

whose honour is in God, will have no honour given to them ^y, and therefore they neither worshipped nor adored Angels, Archangels, Cherubims nor Seraphims ^z: And there was a sort of Hereticks called Angelics in those days, because they were inclined to the worship of Angels ^a, which were rejected by the Catholick Church. And the invocation of Saints is of the same nature, being never used in the Primitive Church. They affirm in an ancient Council, *They know of no other Mediator between God and Man but only Jesus Christ* ^b. St. John said not, *you have me, but Christ for your Advocate*; he said not, *ye have, but we have*; for he had rather count himself among sinners that Christ might be his Advocate, than make himself an Advocate, and be condemned for his pride ^c. *In this World we may help each other with our prayers and advice, but when we come before God's throne, neither Noah, Job nor Daniel, can pray for any, because every man must bear his own burthen* ^d; we need not use any intercessors to God as we do to great men, for he will grant any thing sooner upon our own request than upon the petitions of others ^e. Besides the most Ancient Fathers did not believe the souls of the righteous did enjoy the Vision of God, nor would be in full possession of the glories of heaven until the time of the resurrection ^f: And therefore they could not properly desire them to pray to God for them, especially since they also held, *That even Saints departed knew not what the living do, no not their own Children's condition* ^g; and why should they pray to them who could not hear them?

There

^y Lactant. Inst. l. 2. c. 17.

^z Hieron. ad Ripar. Ep. 53. Tom. II. ita August. in Psal. 34. Tom. VIII.

^a Epiphan. Hæres. 60. Aug. Hæres. 39.

^b Concil. Antioch. Bin. Tom. I. par. 2.

^c Aug. in 1 Ep. Joh. cap. 2. ver. 1.

^d Hieron. in Gal. 6.

^e Chrysost. hom. in Matt. apud Damas. parallel. lib. 2.

^f Justin Martyr, Irenæus, Tertul. &c. passim.

^g Aug. citat. in Gloss. interlin. Isai, 63.

There were indeed some Rhetorical flourishes in the fourth Century, that gave encouragement to the Superstition of after-ages: But it was many years before *Ora pro nobis* got into the Church Offices. It was in the Eighth Century that one of their Popes said, *he hoped by the intercession of the Saints to be delivered from the pressing weight of his sins*^h. And it was but of late, that their Church advised men to pray to such Saints as Thomas of Becket, in order to obtain the remission of their sinsⁱ: for of old they did not think the Saints could bestow such favours. *The Saints* (saith Pope Leo) *do not give but receive Crowns; from their courage we have examples of patience, not gifts of grace*^k: Therefore the formal Addresses made to the Saints, and the great expectations from their intercessions, are effects of Superstition, and never used by the Primitive Christians.

Parish. *But I remember he spake much of the early Veneration which the Christians paid to the Reliques of the Saints and Martyrs; for if the Saints in Heaven could not have helped them, they would not have adored their Reliques upon Earth.*

Prot. Min. This is to prove one Falshood by another; for, in the first Ages there was no Veneration paid to Reliques: We see the Apostles took no care to preserve the Wood of the Cross, which was pretended to be found on Mount *Calvary* three hundred Years after, by *Constantine's* Mother. The first Christians buried *St. Stephen*, and it was near four hundred Years after, that his Reliques were brought into the *West*, where never any such were seen before, and then they first pretended to work Miracles by them, greater than ever Christ did^l. In the Primitive Times, they derided the Heathens for thinking that Christians would

^h Epist. Paul I. An. 758. Bin. Tom. 3. par. 1.

ⁱ Matt. Paris An. 1173.

^k Leo Magn. ap. Cassandr. Consult. p. 589.

^l Baron. Annal. An. 416.

would worship the dead Body of a Martyr ^m. And when once the pretence of these Reliques working Miracles had gotten root, then the Fathers observe, That divers Cheats went up and down with feigned Reliques, and got money by shewing them to the People; yea the Bodies of Thieves were adored instead of Martyrs ⁿ, and a door was opened to all the Delusions that could be invented: so that at this distance of Time they are the wisest men who doubt of all that are now pretended to be Reliques, and believe Interest hath invented the Miracles said to be done by them.

Parish. *He said, That the Blessed Virgin was declared the Mother of God by the third General Council of Ephesus, and hath been adored by all Orthodox Christians ever since.*

Prot. Min. The Decree of the Council of *Ephesus* was not designed for the honour of the Blessed Virgin; but whereas *Nestorius* asserted, there were two persons in Christ, and that the Human person who took Flesh of the *Virgin Mary*, was not the same person with Christ the Son of God: The Holy Fathers (to assert the truth of Christ's being one person, by the union of the two Natures, Divine and Human) do declare, That the Blessed Virgin was the Mother of that Person who was both God and Man, and so ought to be called, *The Mother of God*. But for all this there is not one formal Prayer addressed to her, neither in that Council, nor in any of the Fathers for Four hundred years after Christ, though now the Addresses to Her are near one half of the Offices of their Church, which sufficiently shews, they have altered the Primitive way of Worship: For their own Authors confess it was near Twelve hundred years after Christ before there was any Preface in the Mass relating to the Blessed Virgin, being first put in by *Urban the Second* ^o. And

^m *Euseb. Hist. l. 4. c. 15.*

ⁿ *Sulpic. Sever. Vita B. Martini, c. 8. Knighton Chronic. Col. 2402.*

^o *An. D. 1186. Bin. Tom. II. par. 2. pag. 260.*

And though many of the Ancient Fathers expound the Lord's Prayer, and prescribe the daily use of it ^p, not one of them expound the *Ave Mary*, or mention it as a piece of Devotion: And *Epiphanius* particularly reckons the *Collyridians* for Heretics, who made Oblations and celebrated Offices in the name of *Mary*, which he saith was a wicked and impious thing, contrary to the Scripture, and a Doctrine of Devils ^q. Her Body indeed (saith he) was pure, but not divine; she was a Virgin, but to be honoured, not worshipped; yea, she worship'd him that took flesh of her——She was a chosen Vessel, but still she was a Woman, her nature was not changed——Therefore let *Mary* be honoured, but the Father, Son, and Holy Ghost worshipped. Let none adore *Mary*, nor any Man, much less any Woman; this Mystery belongs to God, neither Angels nor Archangels are capable of this glorification ^r. And setting aside those Festivals which concern our Saviour, as the *Purification* and *Annunciation*, the Feasts of her *Conception*, *Assumption*, &c. are of late date, invented in the times of Superstition and Ignorance: And pure Antiquity would have been amazed to have seen and heard of so many Images, Altars, and Churches, so many Fasts and Festivals dedicated to her Honour, so many Gifts and Oblations, so many Prayers and Supplications given and made to her Service, by Men that still have the vanity to pretend to be of the *Old Religion*.

Parish. He told me, You have a peculiar Notion of Antiquity, limiting it usually to the first three or four Centuries; but even in that sense they have very great advantage of you in their Latin Service: For the Offices have been performed in Latin in the Roman Church ever since the Apostles days.

Prot.

^p Cypr. Tertul. Augustin. Cyril. &c.

^q Epiphan. hæref. 78. pag. 468.

^r Idem hæref. 79. p. 471, 472.

Profr. Min. The first and earliest Ages of Christianity no doubt were the best, and if they would imitate them, we would not differ. But in this Point of Latin Service, they would put a gross Fallacy on us, The first planters of the Gospel at Rome did ('tis likely) make publick Prayers in Latin, because that was the Language then understood by the Common people there, and if these Men followed their Example, their Prayers ought to be in Italian at Rome, and in Spanish, French, English, &c. in other Countries. The Apostles would have all men in public pray with understanding, and so as to be edified^f, and therefore they made Prayers in Languages that were generally understood; but they keep their Offices in a Tongue that is only known to the Learned, that so none can understand or be edified by them but a few Scholars, and they differ as much from the Primitive Christians, as from the Apostles in this; for the Fathers tell us, *The Greeks pray in Greek, and the Latins in Latin; and in like manner every one prays to God, and praises him as well as he is able in his own Dialect, and the Lord of all Languages hears them that pray in all Tongues, as if they spake the same words*^g. They blame Hereticks for using a few unintelligible Hebrew words in the Administration of Baptism^h, and condemn such as would use any Greek Hymns in the Countries where they spoke Latinⁱ: And where there lived people of divers Nations together, they allowed them all to praise Christ in their several Tongues^j. They tell us, That the People answered their share of the public Liturgy, and always joined with the Priest in it^k, and therefore it must then have been in the Vulgar Tongue. It cannot be denied, but the Greek Churches

^f 1 Cor. xiv. ver. 15, & 26.

^g Origen. in Celsum, lib. 8.

^h Iren. adv. hæres. l. 1. c. 18.

ⁱ Ambros. Com. in 1 Cor. xiv.

^j Hieron. Epist. 48.

^k Chrysost. in 2 Ep. ad Corinth, Rom. 18.

Churches had their Offices in Greek, and we can prove not only that the *Armenians*^a, *Jacobites* and *Abassines*^b, have their public Prayers in a known Tongue at this day; but that anciently all Offices were celebrated in the Gothic^c, Sclavonic^d, and other Vulgar European Languages^e, even in Churches that held Communion with Rome: Yea, the very Popes, before Christendom was enslaved to them, allowed the Divine Offices should be celebrated, and Sacraments administered in Cities where People of different Languages lived, according to their several Tongues^f, and permitted the *Greeks* to have their Greek Liturgy even in Rome it self^g. Their own old Authentic Expositor affirms, *That in the Primitive Church, Prayers were made in the Vulgar Tongue*^h: And a Cardinal of theirs hath declared, *It were more agreeable to St. Paul's Doctrine, and more to Edification, if it were so now in the Roman Church*ⁱ; yet against the opinion and practice of the Apostles and Fathers, and of all the ancient Church, and against the Sense of divers of their own Authors, this praying publicly in a known Tongue is prohibited, and generally laid aside, and the people remain without either comfort, profit or devotion, all the while they are present at their prayers, meerly as a Mark of their Subjection to that Church, whose Will is an absolute Law, and who calls her New Devices by the improper name of *The Old Religion*.

Parish. However be confidently affirmed, *That notwithstanding their Latin Mass, the People are more devout with them, than at our English Communion Service, because they are assured Christ's natural*

^a Rich. Septem castr. de Turc. fol. 48.

^b Ludolf. Histor. Aethiop. l. 3. c. 10. ^c Walafrid. Strabo lib. 7.

^d Aene. Sylv. hist. Boem. cap. 13. An. 900.

^e Aventini Annal. lib. 4.

^f Innoc. 3. An. 1200. Decret. Greg. l. 1. Tit. 31. cap. 14.

^g Paul 1. apud Bin. Concil. Tom 3. p. 1.

^h Lyra Com. in 1 ad Cor. xiv. ⁱ Cajetan. Com. in eund. loc.

tural Flesh and Blood is in the Sacrament, which was the Opinion also of all the Ancient Fathers.

Prot. Min. True Devotion consists not in Crossing, Bowing, and external Adoration, it lies in the Heart, which they should not judge because they cannot see; but if they could, in regard our People believe Christ to be truly and really present there, they would discern they are as deeply affected with this Mystery as any of theirs; but since God knows this, it suffices us. And as their Opinion doth not tend more to the promoting Devotion than ours, so it is not so ancient by far as ours is: For they affirm, the substance of the Bread is gone after Consecration: But the Fathers say, *Our Bodies are nourished by the Bread and Wine*^k. *That after the divine Invocation it consists of two parts, the one Earthly, the other Heavenly*^l. *That as to the material part, it goes into the Draught*^m. *That it doth not mingle our Persons with Christ, nor unite our Substances; but consociates our Affections, and confederates our Will*ⁿ. The Fathers call it, *The Figure of his Body*^o, *The Memorial of his Body and Blood*^p, and (even after Consecration) *The Antitypes of his holy Body and Blood*^q. And they teach, *That to take the eating Christ's Flesh, and drinking Christ's Blood, (as the Jews did John vi. and these Men now do) according to the Letter, makes it a killing Letter*^r. They observe, that *Our Lord calls himself the Bread of Life, and the Bread his Body; giving to his Body the name of its Symbol, and to its Symbol the name of his Body*^s. He was then a Heretic who maintained a Substantial change in the Elements after Consecration: And he was thought Orthodox,

^k Just. Mart. Apol. 2. Iren. adv. hæ. 1. §. c. 2.

^l Irenæus lib. 4. cap. 34.

^m Origen. Hom. in Matth. xv.

ⁿ Cypr. de Cœn. Dom. § 6.

^o Tertul. in Marc. lib. 4.

^p Euseb. demonstr. Evang. l. 1. c. 10.

^q Liturg. D. Basil. pag. 169.

^r Orig. in Levit. hom. 10.

^s Theod. Dial. 1. cap. 8.

thodox, who denying that kind of change, held, *That the Mystical Symbols after Consecration do not pass out of their own nature, but remain in their former substance*^t. They tell us, *Christ called it his Body when he gave the Sign of his Body*^u; And bring in our Saviour saying to his Disciples, *Ye must understand spiritually what I have said to you, you are not to eat this Body which you see, nor to drink that Blood which shall be shed by those that Crucify me*^x. Pope *Gelasius* also, near Five hundred years after Christ, affirmed in his Book against the *Eutychians*, *That the substance of the Bread and Wine remained after Consecration*^y. And this Change was not expressly affirmed in the East till near Eight hundred years after Christ^z; nor writ for by any Author in the West till *Anno 818*^a; And immediately it was confuted and writ against by *Bertram*, and *Rabanus Maurus*, who calls it an Error and a false Opinion^b: Nor was it defined at *Rome* till above One thousand years after Christ^c. But I would gladly know what power the Church had to determine this matter, when both Scripture (as you before shewed) and Antiquity (as I have now proved) were against that Opinion: *Scotus* said, There was not enough in Scripture to prove this Opinion, without the Authority of the Church; *Cajetan* also^d, and *Bellarmin* both believe so^e. *Cusanus* owns, that some of the Ancients did not believe, that the Bread in the Sacrament was transubstantiated or changed in nature^f. *Scotus* says, it was not made an Article of Faith till the *Lateran Council*^g: And Bishop

^t Idem Dial. 2.

^u Aug. contr. Adiamant. T. 6.

^x Aug. Com. in Psal. 98. Tom. viii.

^y Binii Concil. Tom. II. par. 1. Baronii Annales Anno 497.

^z Bellarm. de Euch. l. 1. c. 1.

^a Idem de Script. Eccles. in Paschas. Radb.

^b Rab. Maur. Ep. ad Heribald. c. 33.

^c Tempore Greg. 7.

^d Cajetan. Tom. 3. qu. 75. art. 1.

^e Bellarm. de Euch. lib. 3. cap. 23.

^f Cusan. Exercit. 1. 6.

^g Ap. Bellarm. de Euch. l. 3. c. 23.

shop *Tunstal* seems to make it a Question, Whether it had not been better to have left it still undefined ^h? How then can this New and unnecessary Opinion be an Ancient Catholic Doctrine?

Parish. You cannot imagine how he despises our Sacrament, as if it were meer eating and drinking common Bread and Wine; but magnifies their Mass, as being the exact imitation of Christ and his Apostles way of celebrating this Mystery.

Prot. Min. It is very Irreligiously done of him to scoff at our Administration, since we use the same matter, and say the same words that Christ did, and give it to all in both Kinds, according to his Institution, whose directions we follow much more exactly than they, who have chosen divers thin Wafers instead of one Loaf, and whisper the words of Consecration in an unknown Tongue, and cut off one half of this Sacrament by denying the Cup to the Laity, contrary (as they confess) to Christ's Institution, and to the Apostolic and Primitive practice, and therefore indeed their Sacrament (not ours) deserves to be despised: And that you may see how contrary they are to Antiquity in this taking the Cup from the People, I would have you consider that the Ancients say, *One Cup is distributed to all*ⁱ, and *that Women as well as Men drank of it*^k, as also, *that none were prohibited to drink of the Blood of the Christian Sacrifice*^l, because they could not expect the People should lay down their lives for Christ, if they gave them not his Blood before the Battle^m. But their own Authors suffice to prove this; *Baronius* grants it was so in the Apostles daysⁿ, and continued so for near Eleven hundred years after their time^o. Their own Editions of the Councils shew, the People

^h *Tunstal de verit. Corp. & Sang. Christi in Euch.*

ⁱ *Justin. Mart. apol. 2. Ignat. epist. ad Phil. adolph. Chrysost. hom. 18. in 2 Cor.*

^k *Opat. Milev. lib. 1. p. 40. Nazianz. de Gorgonia sorore.*

^l *Aug. quest. in Levit. c. 57.*

ⁿ *Annal. Baron. an. 57.*

^m *Cyprian. lib. 1. ep. 2.*

^o *Idem Append. ad An. 1118.*

People had the Cup in the time of the Council of *Laodicea* ^p: And that a Bishop in a General Council was censured for providing too little Wine for the People who communicated ^q. And in a Western Synod, those are accursed *who gave the People Grapes instead of Wine* ^r. Pope *Leo* decreed, none should be permitted to receive the Bread without the Cup, as the *Manichean* Hereticks then did ^s. Pope *Gelasius* counts it a horrid Sacrilege to divide the Sacrament, and to receive one part without the other ^t. Yea, Pope *Urban* the Second in a Council ordained, *That the People should receive the Bread by it self, and the Cup by it self* ^u. *Cassander* shews, that the Greeks do receive in both kinds at this day, and that they did so in the *Roman Church* for a Thousand years together; Their old Missals directing the Archdeacon to give the Cup to such as the Bishop had given the Bread ^x. And after all comes that audacious Council of *Constance*, and saith, *That Notwithstanding the Institution of Christ and the Primitive usage was otherways, yet hereafter none but the Priests should receive the Cup* ^y. And upon this they ground their gross alteration in the Administration: But this is not all the difference between the Primitive Sacrament and theirs: Of old, such as did not Receive were turned out of the Church ^z: Among them they stand by and gaze at the Priest, who for the most part receives alone, which was forbidden in the Ancient Church ^a. Among the genuine Fathers we read of no elevating the Host, for the People who do not communicate, to adore it; No carrying

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carrying

^p Binius Tom. II. par. 1. pag. 285. ^q Concil. Chalced. Act. 10.

^r Con. Bracar. 3. Can. 2. An. 675.

^s Leo. Magn. Ser. 4. de Quadrag.

^t Apud Bin. Concil. Tom. II. par. 1. pag. 465.

^u Concil. Clermon. Can. 28. An. 1096.

^x Cassandr. Consul. de pace artic. 22.

^y Concil. Constant. Sess. 13. An. 1413.

^z Durand. rational. lib. 4. cap. 53.

^a Concil. Nannet. cap. 30.

carrying it through the Streets in pompous Processions ; Not taking Money for saying this Office for Persons deceased or absent : Then it was only a commemoration of Christ's Sacrifice on the Cross ; Now it is made that very Sacrifice, and said to be propitiatory for the Quick and Dead, and available to fetch Men out of a Purgatory which the Fathers never heard of. All this may be clearly made out, but that it would not sute with our designed brevity : And if they still have Confidence enough to overlook their own monstrous Variations from the Primitive pattern, and despise such as closely follow it, their Pride will not hide their Errors from judicious Eyes, nor their Contempt hurt such as do not deserve it.

Parish. This Gentleman bragg'd extremely of their agreement with Antiquity, in obliging all people to Auricular Confession, affirming, that we have left off this Primitive Usage, and thereby opened a Door to all kind of Loosness.

Prot. Min. Boasting of their own Way, or charging ours without proof, signifies very little. The Confession used in the Primitive Church was not whispered to a Priest, but made before the whole Congregation ; nor was it practised by all Christians at set times, but only by such as had fallen into scandalous Sins, as may be proved by innumerable places^b ; And particularly by that of St. Ambrose, who asks the Sinner, *Dost thou disdain to Confess in the Church to appease the Almighty, and gain the Suffrages of the good People to plead for thee ? Nothing is so shameful there as not to Confess^c.* Now this hugely differs from that customary and private Confession to a single Priest, used in the Church of Rome. And divers of the Fathers speak very slightly of Confessions made to Men. St. Chrysostom doth not require us to accuse our selves

^b Tertul. Apol. cap. 39. Cyprian. lib. 3. ep. 15. Sozom. histor. lib. 7. cap. 16.

^c Ambros. de pœn. lib. 2. cap. 10.

to others, but to reveal our ways to the Lord^d. St. Augustine saith, *What have I to do with Men, that they should hear my Confessions, as if they could heal all my Grievs* ^e? The *Abassines* (among whom there are many Remains of Primitive Antiquity) do not think the particular Confession of Sins to a Priest was instituted by God, or is necessary to a Pardon^f. And they wrong us in saying, We have left off the Primitive Usage, for we do advise Men under trouble of Mind for some private Sin, and such as lie on their Death Beds, to Confess their Sins to a Priest; and we oblige notorious and scandalous Offenders to confess their Faults openly before the Church, as they did of Old; Only we do not make this a Sacrament as they do, nor make it absolutely necessary for all Men, at set times in every year, to Confess into a Priest's Ear, as if no Pardon or Salvation could otherwise be obtained; since we know it is not of Divine, but Ecclesiastical Institution: And therefore in divers Ages and Places it hath been variously practised. At first it was generally made publickly before all: Then in some Churches there was one Priest chosen to hear Confessions, but upon some ill consequences of that way, it was abolished by *Nectarius*, Bishop of *Constantinople*, and every Man left only to confess to God^g. And many years after, the People were at liberty either to confess only to God, or else to a Priest also, if they pleased, provided they expected pardon only from God, and directions how to Repent from the Priest^h. And in *Gratian's* time Men were not obliged to confess to a Priest, no not in the Church of *Rome*ⁱ. Yea, *Aquinas* acknowledgeth this was never made necessary there, till *Innocent* the Third

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^d Chrysost. in Hebr. hom. 31. Tom. 4.

^e Aug. Confess. lib. 10. cap. 3.

^f Ludolf. histor. Æthiop. l. 3. c. 6.

^g Socrat. hist. lib. 5. cap. 19. Sozom. hist. lib. 7. c. 16.

^h An. 813. Concil. Cabilon. 2. Can. 33. Bin. Tom 3.

ⁱ Grat. de poen. distin. 1. cap. 89.

imposed it, Twelve hundred years after Christ ^k. And the later Casuists think it is better to say, It was instituted by a Tradition of the Universal Church, than by the Authority of the Old or New Testament ^l. Yet you see the Universal Church never did agree as to this practice, which indeed may be of good use in some cases; but to force it on all as necessary to Salvation, is a departing from the Ancient Usage. Nor is it any check to Sin, as it is managed in the *Roman Church*, where we may complain as an old Council doth, *That mens Repentance is not performed according to the Canons, but in a base manner; for so often as they sin, so often they require to be absolved by the Priest* ^m. The Rich get off for a little Money, and the Poor with some slight Penance, and that encourages them to sin again, since they can so easily be forgiven. Not one in a thousand reforms any one Crime by this means, and it tends rather to increase the Wealth and the Authority of the Priests, than to mend the Manners of the People; so that it is neither ancient nor useful, and for those two Reasons we leave Men at liberty, unless in some extraordinary Cases.

Parish. He labour'd to persuade me, that all their Penances and Methods of Satisfaction imposed upon Offenders, and also their Indulgences granted to Penitents, are an exact imitation of the Discipline of the Primitive Church.

Prot. Min. If you were so well acquainted with the Ancient Discipline, and their new Devices, as to be able to compare them, you would admire at his confidence; but you may trust this short account from me: The Primitive Penances consisted in suspending Men for some time from Communion with the Faithful in the highest Offices of Religion, especially the Holy Sacrament,

^k T. Aquin. in 4th lib. Senten. dist. 17.

^l Jo. Semec. de poenit. dist. 5.

^m Anno 589. Conc. Toletan. 3. Can. 11.

cramentⁿ, and they were always performed in publick; The Penitents having a distinct place in the Church^o, and a Habit different from other Christians, wearing Sackcloth and being Barefoot, and sometimes Shaven^p, with Prostration and many Tears, begging the Prayers, of all good People^q. In private also they spent their time, not in Secular business^r, but in Devotion and Mortification, in strict Fasting, and great Austerities, bewailing their Offences, and giving proof of their Resolutions to amend their Lives, and this for one, two, or more years, according to the nature of their Crime. And the ancient Indulgences were no more, but a relaxation of the time of these Severities granted them without any Money, by their own Bishop only^s, who knew their state, and was fit to judge of the sincerity and sufficiency of their Humiliation and Repentance^t. All which was purely designed to bring Offenders truly to Repent, and to warn others not to offend: But the Penances imposed by the *Roman* Church are performed in private, and are generally very slight, and no way tending to shame the Sinner, or Cure the Vice: Such as *Fasting* a few days extraordinary from some kinds of Meat, saying longer or more Prayers than usual, going in Pilgrimage to pretended Religious places, or (which is most common) giving a Sum of Money to the Confessor, or to some Church or Monastery. And though the persons are as Merry, and in all other things use as much freedom as any other Men, shewing no signs of Sorrow for the past Crime, nor giving any testimony of Intentions to amend, they are absolved by their Ghostly Father, and made believe they are now clear from sin: But how the Holy Fathers of Old would have liked this, you may guess by these few

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Sayings,

ⁿ Sozom. hist. lib. 7. cap. 16.

^o Balsamon. not. in Concil. Nic. 1. Can. 11.

^p Concil. Agath. Can. 15.

^q Tertul. de poen. cap. 9.

^r Rhegin. de Eccles. disc. 1. 1. cap. 313.

^s Apostol. Can. 12, & 13. Concil. Ellib. Can. 53. Antiochon. Concil. Can. 6.

^t Concil. Laodic. Can. 2.

Sayings, *The number of Offenders increase, when they are made to hope they can buy off the Guilt*^a. *He relies on no good hopes—who thinks to escape, not because he is Virtuous, but because he is Rich*^a. *If you would give all you have, and do not forsake your sins, you are sadly deceived, for you lose your Money and get no Pardon*^a. And for Indulgences, they are now engrossed wholly by the Pope, who sends Men into all Bishops Diocesses to sell them, the Sellers being meer Strangers to the Purchasers; the Scandal of which vile Traffick gave the first occasion to the Reformation: But for their Original, Nature and Effects, take that in their own Authors words: *There is nothing for Indulgences in God's Word*^a. They were not made known by the Scripture, but by the Authority of the Roman Church, and of the Pope, which is greater^a. *They began but under Gregory the First, and after him the Crop of Indulgences increased by degrees, so that many afterwards reaped no small harvest of them; One of the first being Boniface the Ninth, in whose time these Pardons were not only granted with a liberal hand, but (as Platina writes) frequently sold as common Ware. Alexander the Sixth also instituted a Jubilee, and set up this practice in all Countries, and almost in all Towns for his own profit, as well as for the benefit of Christian People*———And in the same place,———*Till People had for some time been terrified with Purgatory, none sought for Indulgences, for all the credit of them depends on this*^b. And for the effects of them, an Old Historian of their Communion observes, that when Pope Innocent granted Indulgences to those who would go into the Holy Land, *The Monks preached,*

^a Arnob. adv. gent. lib. 7.^a Salv. ad Eccles. Cathol. lib. 1.^y Augustin. hom. 2. Tom. 10.^a Durand. lib. 4. dist. 20. qu. 3.^a Sylvest. Prier. adv. Lutherum.^b Polyd. Virgil. de invent. rer. lib. 8. cap. 1.

preached, that whoever was guilty of any sin, though it were Parricide, Incest, or Sacrilege, he was absolved from the guilt and punishment of these Crimes as soon as he had taken upon him the Cross; which Doctrine being variously construed, opened a wide gap to all Iniquity; for many took occasion from hence, first to murder their private Enemies, and then to list themselves for the Holy War^c. So that the learned and pious Men of their own Church esteem them a Novel Device, and look on them as a great scandal to their Religion; and can these be imitations of pious Antiquity?

Parish. You seem to grant the Doctrine of Purgatory is somewhat older than the practice of Indulgences: But this Gentleman saith, All the Holy Fathers did believe this Third place as firmly as they did Heaven or Hell, and he seemed very earnest on this Point, because Their Masses for the Dead, and Oblations from dying Persons, as well as Gifts from their Friends, which bring them in much advantage, do all rely on this Foundation.

Prot. Min. The Ancient Fathers frequently mention Heaven and Hell, but we never meet with any thing of Purgatory in any of them but Origen, who confesses he took his Notion from the Heathen Philosophers^d, and was (for this very Opinion) condemned as a Heretic in the Fifth General Council^e. But the Orthodox Fathers hold Principles which utterly subvert the very Notion of a temporary purging Fire to cleanse us after this Life; they say, When we go from hence there is no more place for Repentance or Satisfaction, mens Sins being either remitted or retained here^f. After the Night of this Life there is

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^c Aventia. An. lib. 7. p. 530.

^d Orig. in Cels. lib. 5.

^e Apolog. Græcor. in Concil. Basil.

^f Cypr. ad Demetr. § 22.

40 The Plausible Arguments of a

no purging^s. Our Estate cannot be changed after Death^h. It is not possible for him to find any comfort in the next World, who is not cleansed from his sin in this Worldⁱ. And St. Salvian very plainly declares, that if a Son were so pious, that to ease his Father's pains, he would give most of that he left him, it would do no good^k. Yea, it happens, that one of their own Popes either never knew this Tradition of Purgatory, or else had forgot it; for he writes, *That he had read of the right Hand, and of the left, but knew of no third place*^l. And he also declares, Christ gave no power to his Church to Absolve any man after he was dead^m. St. Augustine, who relates it as the fancy of some, that there might be some purging by Fire, adds there, *That he doth not confirm that Opinion, though he do not go about to confute it*ⁿ. And he elsewhere saith, *There are two Habitations, the one in eternal Fire, the other in an everlasting Kingdom*^o. *There is (saith he) no Middle place wherein you can put Infants*^p. And in many places of his Works, he lays it down for an undeniable Principle, *That as Death leaves us, Judgment shall find us; and as we go out of this life, we shall be found in the next life*^q. Nor can any thing help us then, which we did not do while we were here^r. All which places are perfectly irreconcilable with the present Doctrine of the Roman Church about Purgatory; which indeed is a late Device, grounded on fabulous Legends, told in an ignorant, superstitious, and credulous Age: And about Five hundred years ago, an Historian, who was of the Com-

^s Nazianz. in Pasch. Orat. 42.

^h Epiphan. hæ. p. 223.

ⁱ Chrysoft. in Gen. hom. 5.

^k Salv. ad Eccles. Cathol. lib. 3.

^l Gelassii Epist. 7. Bin. Tom. 2. par. 1. pag. 474.

^m Ibid. p. 504.

ⁿ Aug. de Civ. Dei, l. 21. c. 34.

^o Id. de Verb. Ap. Serm. 18.

^p Idem Serm. 14.

^q Aug. ad Hesych. Ep. 80. Idem de Temp. Serm. 85.

^r Idem de Verb. Dom. Serm. 21.

Communion of the Roman Church, tells us, *That* (in his time) *some affirmed there was a Purgatory* ^f. And long after Cardinal Fisher, Bishop of Rochester, saith, *There is little or no mention of Purgatory among the Ancients, and it is not believed by the Greeks at this day*——adding, *That it was not much older than Indulgences* [†]: So that this Opinion which the modern Roman Church makes an Article of Faith, is neither true nor ancient, and is maintained only for that Reason for which it was first devised, that is, to fright Men into giving liberally to the Church to pray them out of these Imaginary Torments, the hopes of escaping which by Gifts at their Death, I fear encourages many to go on in Sin all their Life, and betrays them into the real and endless Torments of Hell-Fire at last; which is a sad Consideration for the defenders of this Doctrine.

Parish. *He told me, the Prayers of their Clergy are much more effectual than those of our Ministers, because they are all Unmarried, and live in a state of greater perfection; adding, That their Secular Priests by the Vow of Single life, and their Regulars (that is, Friars and Nuns) by that Vow and two more, of Poverty and Obedience, come far nearer the Primitive Pattern than those, whom we call Clergy, can pretend to do.*

Prot. Min. In the Primitive times the Clergy were left at liberty, either to Marry or not, as they are with us, and when some more zealous than wise laboured to get Single life imposed on the Clergy in the first great Council; Paphnutius stood up and told them, The Apostle had left Marriage free, and to prohibit it to the Clergy would be an unreasonable Yoke, and a dangerous Snare to many ^u; whereupon the Motion was

^f Otto Frisingen. Chron. l. 8. cap. 26. An. 1146.

[†] Roffensis apud Polyd. Virgil. lib. 8. cap. 1.

^u Socrat. histor. lib. 1. cap. 8, Sozom. lib. 1. cap. 22.

was then quashed, and the Grecian Priests continue to enjoy the liberty of Marriage to this day. It is a very Ancient Council which saith; *If any man make such a distinction between the married and unmarried Priests, that he will not receive the Communion from a married Man, let him be accursed*^a. Yea, divers eminent Bishops of old were Married, the Father of Polycrates^x, Chæremon Bishop of Nilus, Phileas Bishop of Thmuita, Spiridion, Gregory Nyssen, Gregory Nazianzen, both Father and Son, Hilary of Poitiers, and many others^a. The sixth General Council condemns the Custom of the Roman Church, in imposing a Vow of Single life on Priests and Deacons^a. And though the Roman Church used all means to force this Vow upon the Western part of the Christian World, yet in France Priests of old were allowed one Wife^b. And in Germany, when the Pope laboured to bring in Single life there, almost Nine hundred years after Christ, it was opposed by Huldric Bishop of Ausburgh in a very learned Epistle^c. And Aventinus assures us, that Priests then had Wives in that Country, as well as Lay-men^d; he also highly censures Hildebrand, who above One hundred years after laboured by ill means to bring in *that foolish and new Doctrine, and pestilent Heresy of making the Clergy renounce their Wives*^e. The English Clergy also had Wives, if they pleased, till (as our Historians tell us) this Hildebrand removed married Priests from celebrating divine Offices, forbidding Lay-men to bear their Masses, without any Precedent, and (as many thought) out of an inconsiderate Prejudice, against the Opinion of the Fathers, which gave so great

^a Concil. Gangr. Can. 4. An. 361.

^y Euseb. l. 5. cap. 23.

^a Beveregii Annot. in 5. Can. Apostol. pag. 18.

^a Concil. 6. Const. Can. 13. ^b Capitul. l. 7. cap. 93. & cap. 353.

^c Wolf, Memor. lect. Tom. 1. An. 861.

^d Aventin. Annal. l. 4. An. 940.

^e Idem Annal. lib. 5. circ. An. 1080.

great a Scandal, that no Heresy did ever more sadly divide the Church ^f. Yet he could not effect it here, till the Cardinal of Crema, about Fifty years after, in the Morning, forbid Priests marriage in a Council at London, and at Night was taken with a Lewd woman; a thing indeed (saith the Historian) very scandalous, but it cannot be denied, and ought not to be concealed ^g: They are Monks who relate the story. And how much this Vow of Chastity conduces to increase the Holiness of the present Roman Clergy, and adds to the efficacy of their Prayers, one of that Church shall speak for me: *It is sufficiently manifest how far the Monastic life is degenerated from its first Original———Their Religion is turned into Superstition, and an empty shew of Piety, their Riches have choked their Devotion———so that you cannot find more licentious and profane Lives any where than in some Monasteries* ^h. As for the other two Vows, their Poverty is meer Hypocrisy, for their main business this six or seven Hundred years hath been to get Money, by all kind of Artifices, which they have plenty of in Common, and every Single man enjoys affluence under the pretence of having no propriety. And as to their Obedience, it prepares them to execute even the most desperate Commands of their Superiors, and makes them dangerous to all who are not their Friends. Nor can they shew these Vows were ever universally imposed in the Ancient Church: So that if they glory of these things, they glory in their Shame, and call their Novel Usurpation on that liberty which Christ gave his Ministers, by the false, but specious Title of an Ancient and Catholic Tradition: And after all, the Protestant Clergy, both Married and Unmarried, do

^f Radulphus de Diceto. An. 1074. Matth. Paris item An. 1074. pag. 9.

^g Jorvallenfis inter decem Script. Col. 1015. Knighton ibid. Col. 2382. & Math. Paris. An. 1125.

^h Cassandr. Consult. art. 25. mihi pag. 608.

do generally live more regular and soberly than any sort of their Clergy do, and consequently that God who heareth not Sinners, will sooner receive their Prayers, than those of such whose wantonness is aggravated by most grievous Perjury.

Parish. *But he gave me one notable proof of the Holiness of their Priests, because they can cast out the Devil out of those who are possessed, as the Apostles and Primitive Pastors did, which thing our Ministers do not pretend to.*

Prot. Min. It is some Question, whether there be any Persons now that are really possessed; and it is certain that divers Impostures of this kind have been discover'd to have been carried on by the Roman Emissaries for their own advantage, and therefore though this be a time in which such miraculous Operations done to the satisfaction of judicious and inquisitive Persons might be of great use, they are rarely pretended to by the Romanists of late. And we know this power of Casting out Devils was a temporary gift like those of Tongues, Healing the Sick with a Touch, &c. which were all to cease, when the Gospel was once planted; whence St. *Augustine* saith, *Miracles were necessary before the World did believe, that it might believe*ⁱ. And again, *When the Catholic Church was spread over the whole World, and established, Miracles were not permitted to continue, lest our minds should always seek after visible things*^k. Wherefore in the fourth Century, those who pretended to such power were accounted Impostors; for St. *Hieron* tells us this, *that some foolish men in his time feigned Combats with the Devil, that they might be thought workers of Miracles among the ignorant, and get Money from the Vulgar*^l. Those honest Fathers knew, *That when*

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ⁱ Aug. de Civ. Dei, lib. 22. cap. 8.

^k Idem de verâ Relig. cap. 25.

^l Hieron. ad Rustic. ep. 4.

the Faith was increased, Miracles were to cease, because the Apostle saith, They were wrought for the sake of Unbelievers^m. And they only were to do new Miracles who had new Doctrines to preachⁿ. New Revelations, whether of the Law or Gospel, needed new Miracles, but for the old Doctrines of both, none are now necessary^o. So that we Protestants who keep close to the Old Religion, taught by Christ and his Apostles, and sufficiently confirmed by real and well attested Miracles, do not pretend to work new Miracles; and they who boast of this power, give a great suspicion they have a new Religion to advance. We grant there was in the Primitive Ages, though no distinct order of Exorcists (as now in the Roman Church) yet a power of Casting out Devils, but in the fourth Century Exorcising was no more than Catechizing the newly Baptized, and putting Principles into them contrary to those Tenets they held while they served the Devil. Hence Balsamon expounds Exorcising, in the Council of Laodicea, to signify Catechizing the Unbelievers^p, and Harmenopulus on the Council of Antioch expounds Exorcists, Catechists^q. So St. Cyril advises his People to make haste to Catechizing, and with diligence to attend to the Exorcisms——which he saith, are divine, and gathered out of God's Word^r. And this kind of Exorcising is used with great constancy and care by our Clergy; but to pretend falsely to a miraculous gift, which ceased long since, and to lay a bold claim to one of these gifts, when we have no shadow of the rest of these

^m Sedulii Com. in 1 Cor. xiv. 22.

ⁿ Greg. Magn. hom. 4. in Evang.

^o Feri Comment. in lib. Judic.

^p Balsam. annot. ad Concil. Laod. Can. 26.

^q In Concil. Antioch. Can. 10. epit. Can. Sect. 1. Tit. 9.

^r Cyril. Hieros. pref. ad Catech. pag. 4, & 5.

these gifts, which ought to remain now as well as Casting out Devils; This we dare not do, for we do not follow cunningly devised Fables: Yet we can prove that by the Prayers and Fastings of our Ministers, many have been delivered from odd and grievous kinds of Distempers; but we ascribe this not to our Sanctity, or the merit of our Prayers, but to the infinite Mercy of Almighty God; nor do we call all the Distempers, of which we cannot tell the Causes, possessions of the Devil, to magnify our performances, when by good natural Means and Prayers the Person is restored. But I hope you will not think their confidence to be an Argument they are in the right, nor conclude from our modesty we are in the wrong.

Parish. I admire how they can have the Forehead to boast so openly and constantly, that all the Holy Fathers, and all the Ancient Councils are on their side, in every point disputed between them and us, when the contrary is so manifest, that I am apt to think their Learned men cannot but know they evidence against them.

Prot. Min. There is an undeniable proof of their knowing the genuine Fathers are against them, from their dealing with those Ancient Writers, in whose names of old there were near 200 Treatises put out, which *Sixtus Senensis*, *Bellarmino*, *Possevine*, and other learned Romanists confess to be spurious; and yet divers of their Modern Writers in this Controversy quote these forged Authorities against us, as is largely made out by divers hundred of Instances in *Dr. James* his learned Treatise of the corruption of Scripture, Councils and Fathers^r. Secondly, Those Works of the Fathers which are genuine and make against them, they make no scruple to corrupt, by adding, leaving out,

^r *Dr. James* Bastardy of false Fathers, Par. I. for 70 Pages together.

out, and altering Words and Sentences in their late Editions of them, of which the aforesaid Author hath given fifty Examples^t. And the fraud of suppressing one whole Epistle of St. *Chrysostom's*, which confutes Transubstantiation, hath been lately made out by a learned Pca^u. Thirdly, and especially, This is clear from the mystery of their Expurgatorian Indexes, by which they blot out, correct, enlarge, or alter all such Sayings of Ancient Fathers and other Catholic Authors, as seem to oppose their Church's Opinions, and as a secret Committee of packt Inquisitors thus fits the Copies for the Press, so they are printed, sold and read in all Countries of the Roman Communion: so that whoever sells or reads any other Editions but those which are so purged, is in danger of the Inquisition^x. And in this point the Juncto of Censurers have taken such strange liberty, that in *Bertram's* Book they read *Invisibly* for *Visibly*^y. And many such like alterations they have made in other Authors, of which innumerable Examples are collected to our hands. It was intended by the contrivers of this Device, that the Censurers and Inquisitors should keep the directions for these Alterations secret, and not communicate Copies of them to any Body^z. But by Providence the Index of *Spain* fell into Protestant hands at the taking of *Cales*, and those of *Belgium* and *Rome* were both at last procured with much difficulty, and are now made public to the great shame of those, who out of a distrust of their Cause, dare not let the Ancients and others speak their own sense, but

^t Ibid. Corrupt. of the true Fathers. Par. II.

^u Appendix to the defence of the Expos. of the Doctrine of the Church of *England*, 1686.

^x Dr. *James* of *Indices expurg.* Par. IV.

^y Index expurg. Belg. pag. 57.

^z Diploma Regis Hispan. in Indic. Belgic. Præfat. pag. 38.

but suppress the Truth, and suborn false Witnesses to support their Novel Opinions; and we may say to them of Rome as *Arnobius* did to their Ancestors, *To intercept Writings, and strive to conceal a public Evidence, is not to defend the Gods, but to fear the testification of the Truth*^a. However while They admire this policy, and *Sixtus Senensis* in his Epistle to Pope *Pius* the Fifth, commends him highly for purging and cleansing all Catholic Writers, and especially the Writings of the Fathers^b, We think it a sufficient evidence of their being convinced, that genuine Antiquity is not on their side. And I hope you are now so fully satisfied of this, that you will never be catch'd in this detected Snare.

Parish. Sir, I heartily thank you for this great Trouble, and I am abundantly satisfied, that their boasting of Antiquity is groundless and vain, and also that our Religion agrees with pure and Primitive Christianity, as well as it doth with Holy Scripture, and therefore I resolve never to forsake it, being now fore-armed and prepared for the assaults of any that shall attempt to seduce me hereafter.

Prot. Min. I could have made this out in more particulars, and given you many more Instances under every one of these Heads; but these few of the plainest are easier to be remembred, and I have no time now to enlarge: Therefore I shall Conclude with that Censure of one of their Inquisitors upon the Opinions of Protestants, who saith, *It is the most pernicious of all Heresies, for some say, it hath continued ever since Pope Silvester's (that is, Constantine's) time; and others affirm it hath been ever since the time of the Apostles.*

^a Arnob. adv. gent. lib. 8.

^b Sixt. Senens. ep. dedic. præfix. Bibliothecæ.

Apostles^c. We despise Causeless Names, for we rejoice with *St. Paul*, *That after the way which they call Heresy, so worship we the God of our Fathers*^d. We neither need nor use any Artifice, but appeal to Scriptures, to Councils and Ancient Doctors, in their plain and natural sense: We desire all Persons to read and examine our Arguments and Reasons, our Proofs and Authorities taken from thence; whereas They (out of a sense of the weakness of their Cause) prohibit Bibles and Controversies of Religion in the Vulgar Tongue in Catholic Countries^e, or allow them with great Caution only to some persons. And here they permit not their Profelytes to read those that are writ on our side, nor to exercise their Reason or Judgment in any of these Disputes, which methods are indeed very politick, but to all considering Men, they do very much disparage their Cause, and render it highly suspicious; so that I hope you will be in no danger to be drawn in to exchange our truly Ancient, for their pretended old Religion, to throw away your Liberty and embrace a servile implicit Faith, to leave an English for a Latin Service, or forsake the whole Communion for one half of it. If Scripture and Fathers can shew any man the way to Salvation, you are certainly in that way; and if you live according to your present Principles, no doubt you shall be everlastingly happy, and so I bid you heartily, *Farewel*.

Parish. *With a thousand Acknowledgments of your Favours, and an humble Petition for your Prayers on my behalf, I take my leave, and am your most Faithful Servant.*

^c Reiner. Inquis. adv. hæret. cap. 4.

^d Act. xxiv. 14.

^e Ind. Belg. Regul. 4. & 6.

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